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The American Friend

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Vol. XVII. No. 10

Pacific School of Religion
Berkeley, Calif.

TELESCOPE AND MIRROR

WE PRESENT this issue of The American Friend as a telescope. Through it readers may look afar in many directions and there will be brought up close to their eyes the Christian enterprises in which Friends are engaged in many lands. We also present this issue as a mirror in which we may see ourselves in the light of how much we are doing to carry forward this work. May we look afar and may we see ourselves.

UNITED PROMOTION COMMITTEE

ON THE HORIZON OF THE CHRISTIAN CHURCH

WOMAN SUFFRAGE AND FULL CIVIL RIGHTS

Estonia is a baby among the republics of the world, but its accomplishments in its brief existence are encouraging to the women throughout the world. Becoming an independent state in 1918, the new republic of Estonia in its constitution acknowledged the work done by the Estonian women, including the sixth article of the constitution the statement about the equality of the sexes. Full suffrage and civil rights were granted to the Estonian women. Every man or woman twenty years of age or over, has the right to vote. It must be noted that there was not any special struggle for the rights of women in Estonia at that time. Their rights were accepted as a matter of course, as a reward for their share in the heavy fight for freedom and only ratified by the constitution. The life of the farmer's wife in Estonia is very hard, but steadily growing better, owing to the organization of the rural women. Many organizations are interested in her welfare, including the Young Women's Christian Association.

WOULD RESTORE RIGHTS OF CITIZENSHIP

Now ten years after the war, fifteen hundred men and women, convicted under the espionage act solely for their utterances, are without the right to vote, hold office or serve on juries, and in many states suffer other discriminations, according to the findings of the American Civil Liberties Union, an organization seeking to promote freedom of speech, of the press, and of assemblage. Most of the offenses were trivial, practically all of them for spoken or written opposition to the war. Punishment will continue unless the government acts through the President. He may restore the rights to individuals on their application to him, or issue a general proclamation restoring rights to all such offenders. A petition is now before President Coolidge requesting him to issue a general proclamation before he leaves office. The petition is supported by two resolutions introduced in Congress, one by Senator John J. Blaine of Wisconsin, the other by Representative F. H. La Guardia of New York. It is felt by many that such pardon and amnesty for the purpose of restoring these persons to the enjoyment of their civil rights will accord with the generous traditions of the public policy of the United States in like cases in the past. Those interested should write the President, their Senators and Congressmen, inviting attention to the petition and urging their support in this matter of considerable public importance.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

The Mission Board is always happy to comply with such requests.

Are there not many Friends who would like to further the missionary work of the church by giving money on the Annuity Plan?

For details about the Plan, write to the

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

PROPOSAL OF UNION BEING CONSIDERED

Church union in America has become the leading topic for discussion by the representatives of a number of leading denominations. The latest advances were made at a meeting held in Dayton, Ohio, February 6 and 7, when commissioners from the Reformed Church in the United States, the Church of the United Brethren in Christ, and the Evangelical Synod of America adopted a "basis of union" which is to be submitted to the governing bodies of the three churches. It provides for organic union, beginning with the merging of the supreme judicatories, together with their work in foreign missions, home missions, education, ministerial pension and relief and other benevolent causes. The three churches are nearly the same in size and in doctrinal emphasis, while they occupy territory which hardly overlaps at all. The Church of the United Brethren was founded by Philip William Otterbein, a pastor of the Reformed Church, and represents the impact of the Wesleyan movement on the Germans of Pennsylvania, Maryland and Ohio and that general region. The Evangelical Synod, also of German origin, has stood for the reconciliation of differences between the Lutheran and Calvinist wings of German Protestantism, and has acknowledged the doctrinal standards of the Reformed as well as the Lutheran Church. The doctrinal position proposed for the united church will likewise be a mediating one.

HUMAN RELATIONS SIDE OF COAL INDUSTRY

In response to the appeal of several ministerial bodies in the State of Colorado, the social service department of the Federal Council of Churches again has two investigators at work studying the causes and the conduct of last year's coal strike. It is the hope of Colorado churchmen that such a report will so present the facts of the human relations side of the industry as to make possible an intelligent and remedial pressure of Christian opinion which shall prevent a recurrence of strikes or, in the event of failure to do so, will at least prevent the flagrant violation of human rights which in the past has given the State the unenviable designation of "Bloody Colorado."

ENOUGH AND TO SPARE AND TO SHARE

The United States with a land area of six per cent. of the world's surface and population of only seven per cent., possesses 83 per cent. of the world's automobiles; reports 75 per cent. of the world's consumption of rubber; has 65 per cent. of all the telephones in use; claims 55 per cent. of the world's business and industrial output; reports 13 per cent. of the world's foreign trade, and 34 per cent. of the total railroad mileage in the world. We have 17,000,000 telephones in the United States while Germany has less than 2,500,000 and the United Kingdom less than 1,500,000. (America's position in world trade and industry as compiled under the direction of Julian Arnold, American Commercial Attache, for the year 1925.)

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Measuring Our Life and Vitality

SOME people's enjoyment of the fruits of solitude is seriously disturbed by the suggestion of an offering. They do not like to have their joy of religion clouded by having financial considerations brought to their attention. Sometimes it is because they do not wish to face their manifest responsibility, but the more charitable construction is that they recoil from the idea of making the factor of money so manifest. This point of view is well expressed in the following paragraphs, taken from *The Churchman,* which gives an Episcopalian slant to the situation:

Somewhat analogous to the difficult problem of separating religion from politics is the practical question as to just how frequently financial appeals should be permitted in a service of worship. It would be lovely if all the preachers in the world would be content to preach the "simple Gospel," with never an intrusion into our private opinions or our social acts. And how attractive would be services, like those of some communions, in which the alms-basin is never passed. We could think of God, and love, and peace, and forgiveness, and even of sin, if the preacher carefully confined his attention to the theory of sin, and never mentioned the concrete sins of anyone not long dead, or at least absent from the congregation or parish list. But the rattling of money is a nuisance. One might endure a harrowing recital of conditions in heathen lands if it were not for the inevitable pledge card. And the Holy Communion would be far more beautiful if it were not for the coal bill.

The problem is that there is just a grain of truth in this complaint. Where shall we draw the line? Should most actual appeals for money, or shall we say, all signing of pledge cards, be kept outside the House of God? Or should that act not be consecrated as a distinctly religious act? Must we not try to make our people feel that the Offertory is an essential part of worship?

Our issue this week is devoted chiefly to the interests of the united work of the Five Years Meeting of Friends in America. This work represents our outreach beyond the limits of our local meetings and communities. It is in large part the measure of our life and vitality.

There is always an element of the monetary and the practical in such presentations which some Friends deprecate. We do not know how to make it otherwise. If Christian extension work is to be maintained, there are definite financial obligations that must be faced. It would be ideal if Friends would meet these obligations without having to have their attention called to them occasionally. The end of this month sees the close of this fiscal year and a glance at figures to be found on another page will quickly apprise readers of what remains to be done.

Despite the apparent urgency of the unfinished task, we are not personally inclined toward fervid exhortation and high pressure appeal. Instead of that we are setting forth in outline and picture a few of the phases of the work involved in the United Budget. Our purpose in this is to inform and remind Friends of what is being done on their behalf by our workers at home and in distant lands. These facts should stir them more deeply than words of ours could do. If Friends are thrilled to respond between now and March 31st, this work will be maintained and the workers will be encouraged to renewed efforts on their various fields.

Keeping the Spirit Of the Pioneer

THERE are certain implications in this situation, however, that we should not fail to see. Some of these are suggested in the contribution, "The Pioneer of Life," which appears on another page. Christ was a pioneer, *the* pioneer, and if we are true Christians, we, too, must be pioneers. It is just this pioneering spirit and nothing else that has made the Society of Friends the great influence which it has been for two centuries and more. How could so small a group have wielded a distinctive influence if it had merely gone along abreast of other groups? It was only by virtue of the vision of the seer and the moral fervor and courage of the prophet, that Friends made their acknowledged impress upon so many fronts of progress.

To take an example from the annals of recent history, what was it that attracted favorable attention to Friends during the period of the war and after? It certainly wasn't those war-time activities in the twilight zone of doubtful consistency in which many Friends engaged, such as liberty bond sales and Red Cross campaigns—activities in which Friends worked side by side with the public that was feverishly supporting the war program in the true war spirit. It wasn't even the relief and reconstruction work itself that caught the world's attention. Scores of relief organizations were carrying on in Europe at the same time and attracted very little notice. It was widely recognized that a distinctive spirit prompted and dominated our work. For one thing, we were impatient after the Armistice to push on into the

"enemy" countries to prove our sympathy and love for them. Despite the barriers and hatreds of war, those people were still our brothers and we were eager to show that we felt them to be so. It was the stroke of reconciliation. We manifested the pioneer spirit in international relations. Now, it is quite generally accepted that our course was finely humane and Christian and that it was also good statesmanship.

One of the most remarkable movements of expansion in all history was that of early Quakerism. There had been periods in which religious movements had quickly spread by force of arms or by the discipline of church authority. But here was a little group of people whose message was peace, whose authority was inner and personal and whose sanction was God's approval. Within ten years after George Fox began preaching, he and his followers had evangelized the British Isles, had published truth in Holland, Germany, France, Bohemia, Poland, Austria, Hungary, the Mediterranean lands and Turkey and had braved the stormy Atlantic to carry the message to the new world; and all this in the face of popular disapproval and vigorous persecution.

It was not mere fanaticism and a superficial wave of emotion that drove these early Friends forth. First, they had become thoroughly possessed by Him whom they had found who could speak to their condition. They were his through and through. They felt him dwelling within them and recognized themselves as his temples. Second, realizing that this was not an exclusive right of their own but a universal privilege, they looked upon all men everywhere as their brothers in Christ, potentially at least. This eager and concerned sense of Christian brotherhood sent them out as evangels through all the world.

It was this same sense of spiritual kinship that made Friends pioneers in so many spiritual and humanitarian reforms that have marked Christian progress during the past two centuries. The question now facing us is this: shall we maintain and extend this pioneer spirit or shall we be complacently content to sink back into an attitude of ancestor worship? Our united work, touching as it does the lives of men, women and children around the world, is the avenue through which this pioneer spirit may still flow. Shall we be pioneers or mere descendants of pioneers?

Two Sides of the Shield

ALL through the year Friends have been kept informed concerning the cooperative work of the church. From missionaries, nationals, pastors, and local meeting leaders have come cheering and inspiring word of progress and achievement in the various lines of Christian effort for which Friends have assumed responsibility. Members have been added to the church; schools have been crowded; the translation of the New Testament into the Luragoli dialect has been completed; new church buildings have been erected; workers have been carried a step farther in their training; material suitable for religious education has been prepared and circulated widely; several ministers and missionaries on the retirement or sick list have received aid; the gospel of peace among men has been proclaimed; the young people of the church have been helped and many have accepted Christ as their Savior, Lord, and Master.

Friends have also been informed that it requires money with which to carry on all these and other lines of work. Each month a financial statement has appeared in THE AMERICAN FRIEND setting forth the giving of each yearly meeting and the receipts of each Board.

Now we are within thirty days of the end of the year. The sum of $58,022 remains to be raised if the present work is to continue. Of course, some work and workers can be dropped. But which workers and what work?

Shall the Mission Boards recall several missionaries? If so, which ones? Shall they give up a field? If so, which one? Africa? Cuba? Jamaica? Mexico? Palestine? Oklahoma? Tennessee? The West? Shall they withdraw support from schools and native workers? Shall the Board of Religious Education cease its activities? Shall it stop publishing quarterlies? Shall the Peace Board remain silent on our peace testimony? Shall the Young Friends Board close its office and cease attempting to foster the interests of Young Friends? Shall the Aged Ministers and Missionaries Fund be dried up? Now, honestly and frankly, which line of work would you cut off?

But why this talk about cutting off anything? Why fill perfectly good paper with such a string of questions? There is a way out. There is no need to give up any work or workers. There is a way by which Friends can go forward gloriously, conquering and confident.

And the way? If every active, resident Friend will make up his and her mind that the cooperative work of Friends has to succeed and will give generously and promptly and regularly, every dollar of the United Budget will be raised and God will richly bless the Society in its efforts to share the Living Christ with needy peoples. There is yet time to register our conviction that we care and will do the united work to which God has called us as Friends.

We have tried frequently to help Friends to see and to feel the seriousness of the problems which come up before the Boards when their income is cut short by the failure of many Friends to give liberally and regularly.

But there is another side to the shield. Most of us have read the story of "The Man Without a Country," who, because he cursed his own native land, was forever after cut off from the privilege of setting foot on his own native soil.

There are Friends who by refusing to give for God's work cut themselves off from fellowship with Christ and his followers in the venture of building the Kingdom. There are lip servers who cry: "Lord, Lord," who, because of disobedience to the great Commission have separated themselves from living communion with Christ. There are those who talk piously about brotherhood who, by pulling tight their purse strings, have forced themselves outside the brother-

hood. There are those who have much to say about love for God and man and yet have so hardened their hearts against the appeal for the manifestation of love through giving that they have lost the glow of a giving love out of their lives.

It is heart breaking to think of dropping any field of worthwhile labor, but it is a far greater tragedy to find a Friend who has dropped out of the brotherhood, who has separated himself from the love of Christ, who has alienated himself from communion with God, because he has shut up his heart of compassion and refused to give for Kingdom extension.

Giving is the heart of Christianity. God gave his only begotten Son. Jesus Christ gave his own life. All down through the ages, since Pentecost, men and women, inspired by the Spirit of God, have been giving themselves and their treasure. Is it too much to say that only those who have learned to give have caught the spirit of Christianity?

May it not be that there are many Friends who need to open up the channel of their love for and devotion to God by giving themselves and their money to his service. The cooperative work of the church offers to Friends a rich opportunity to enter heartily into a living communion with Christ and to renew their contacts with the brotherhood of believers the world round by giving freely and sacrificially to the United Budget.—B. W. B.

The Pioneer of Life

By Ellison R. Purdy

The following notes were taken from a sermon preached at Minneapolis Meeting, February 17. They were taken down in long hand for the benefit of a worshipper who could not hear the message.

"And killed the Prince of Life, whom God raised from the dead."—Acts 3:15.

MOFFATT, with great poetic insight, I think, says "the *Pioneer* of life." Translation, especially of dead languages, depends not altogether on literal exactness, but almost more on the taste, poetic vision, and insight of the translator. An accurate literal translation may be poor, because it does not quicken our hearts, touch our emotions, or fire our imaginations. The word "prince" means little to us. The Twentieth Century translation of "guide" is better—a little more concrete and related to our daily lives—but prosaic. In the slang phrase, it has no "kick." A guide takes us over territory new to the traveler, but already many times traveled by the guide; while a pioneer goes into a country new to him as well as to the follower. Launching a phrase like this into the current of life is worth more than writing an unmemorable book. "The phrase keeps on working," while the book is easily closed and forgotten.

What visions does "the pioneer of life" call up to us! Such adventures as those of the Santa Maria, the Mayflower, the covered wagon, the Lewis and Clark expedition, the explorations of Amundsen and Byrd. Who have been the pioneers? Such brave souls as Fulton, Stevenson, Edison, Marconi, Mme. Curee, and Pasteur have led the way. Perhaps no one has done more to bring light and comfort into our homes than Thomas A. Edison, whom we recently honored. Nor is it only in the realms of the physical that pioneering has been done. Newton, Fox, Wesley, Wilberforce, Elizabeth Fry, Susan B. Anthony, Frances Willard—all struck out heroically into new territory.

But greater than all of these is Christ, *the* "Pioneer of life." Where does he pioneer? Where are the virgin forests, the mountain passes, the horizons he lifts and pushes back? Or, in other words, what is Christianity? Where does it apply? Christianity is a living thing. There is no lifebeat to a creed; Christianity is not a creed any more than a stone is a tree. It always stays the same; there is no heat or warmth or passion in it. But if all the thousands who today in this great country repeat creeds were to try to live these creeds—but that cannot be done, for a creed is not alive—if they were to live out rather the suggestions of their creeds, what a marvelous transformation would result all over this broad land!

Some people think that "religious experience" is the *sine qua non* of Christianity—and religious experience does amount to more than a creed. But neither is that expression high nor broad enough. In talking of religious experience people often are thinking of only one phase of experience. Take, for instance, sorrow for sin. How has it worked? We most of us know at times that we have done what we ought not to have done, or have failed to do that which we ought to have done. We are sorry; but underneath, if we should be honest with ourselves, we know that we are likely to act the same the next time. Yet we say, "Well, all isn't lost because we're sorry." A religion that does nothing but make you uncomfortable isn't worth much. In fact, that attitude stands out *against* pioneering. At the theatre you weep at fictitious tragedies or grow angry at imagined wrongs—till the curtain drops. Then you rise and say, "Well, it's over; let's go get something to eat." The psychologists tell us that such an experience, far from helping us, is weakening. Your own heart is the real theatre. There the tragedy goes on. There are the villains; there the heroes drown their shining swords and fight them. But you soon drop the curtain and get out into the real world. No, experience is not a big enough word. We narrow and lessen it by our partial applications.

Religion is rather *a way of life*. This is a popular expression nowadays, and has a right to be. It stands out against mouthings, ceremonies, and so forth. But it is not altogether satisfactory. Religion is deeper and richer than it suggests. Does not the term "way of life" seem to limit Christianity to a program? In programs there are two fatal defects. They don't grip us as they should; they don't go deep enough into our lives; they sit too lightly on our hearts; and, more than that, even though enthusiastic we fail because a program has no energy, nothing to make it go. Programs lack, as Carl Heath says, what runs to saints and martyrs, the "juice" which creates passion and overcoming power. And those two things we need.

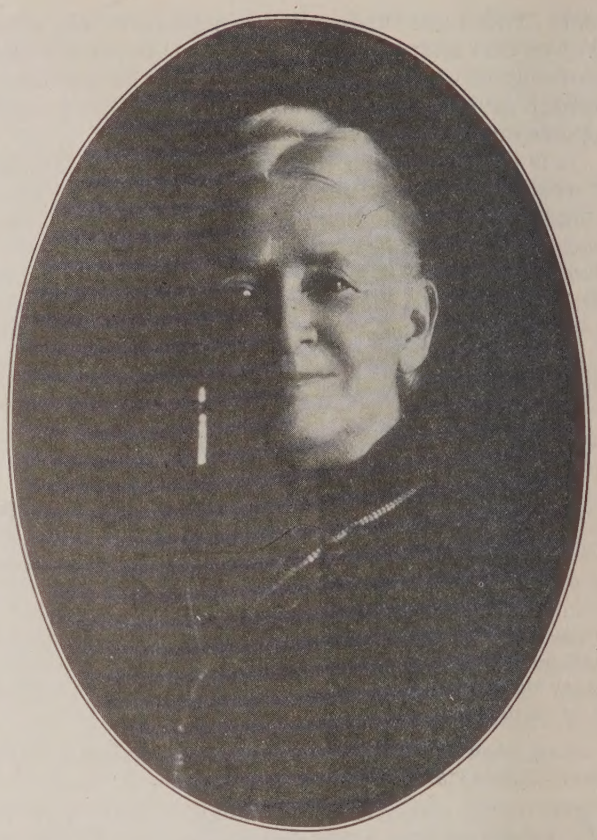
Religion, then, must be more than a creed, more than experience, more than a way of life even; it must be life itself. Only that closes up the gaps, stops the leaks, rules out the exceptions. And there Jesus was a pioneer. There were the virgin forests, the mountain passes, the unbroken fields, the waiting horizons that Jesus conquered and made his own. Most pioneers' fields are horizontal; Jesus pioneered high up and deep down.

Jesus enters for himself into life, and calls for us to enter. We misinterpret him, make him unreal. We forget that he

was made like unto us. We misinterpret, too, all about us—the butcher, the baker, and the rest. As a child how I misinterpreted my teachers, thinking of them as teachers, not frail girls beset by headache, or young women facing disappointments, as I afterward learned. Jesus began his pioneering early. At twelve he was in the Temple pioneering about his Father's business; again at the Jordan in early manhood he was pioneering; later when a woman touched the hem of his garment. (Don't forget that something came to him, too, from that experience.) He met age-old error with fine old truth. His pioneering led him down into Gethsemane; he explored all the way to Calvary and at last to the cross. He was made perfect by suffering. He could not be a Pioneer for us except as he himself explored.

What does it mean to get the benefits of his pioneering? In ordinary usage, the pioneer is followed by the squatter. Are we to be squatters on his trail? No, we are to be pioneers, too. They "killed the pioneer of life." Perhaps we have applied this too much to the physical death of Jesus. We kill him when millions are slaughtered in war, when women and children suffer, when high ideals go down. Jesus is the Pioneer of all our noblest ideals. Many of us in religion and patriotism want "vicars to live venturesomely and dangerously for us." We want to watch others make the touchdown—or perhaps we are satisfied merely to hear the report over the radio. To follow the Pioneer of Life means more than to receive the benefits, or to be squatters in the territory, or to stand passively by and watch Jesus advance.

Dr. Steiner on a train quieted a crying baby by singing to it in the key of the baby's cry. His notes chorded with the child's till the little one sank to rest. One commenting says, "It is not sufficient to be in tune with God and Christ; you must get into sympathetic touch with hearts about you." But if you get into sympathetic touch with him, you surely will be with men, for his sympathy enters into all their needs. And as our lives become one with the life of our Great Pioneer, more wholesomeness, sweetness, beauty, love, and gentleness will come to bless the earth for which he died and rose again from the dead.



MARY CHAWNER WOODY

The above engraving did not arrive in time to accompany the article giving some account of Mary C. Woody's life and service which appeared in last week's issue. Interested Friends, seeing this portrait, will want to turn again to the life story and catch anew the inspiration that comes from one who has served so long, so faithfully and so well, her Master and his Church.

Cultivating the Presence

BY FRANCES W. KELSEY

AMONG the many messages received at Christmas time the following one contained food for thought which has lingered in the mind ever since:

"To Listen and Learn, answered our President-elect, when asked how he proposed to spend the interval between election and inauguration. Standing face to face with the tremendous task a nation had laid upon him, his reply seems most fitting. To listen and learn—laconic but significant! In this fast-driving age one soul, at least, can stop and think, unhurriedly and unworried. To listen and learn! A good watchword truly! May we listen for the Christ within, that we may learn his present call to the duties of this our day and hour."

Wordsworth also expresses the same thought when he says:

"Be not too busy with thy work and care
To look to God, to clasp thy hand in His
Miss thou all else, but fail thou not of this,
Thou needst not all alone thy burdens bear,
Listen, and wait, and learn to do His Will,
His love and service all thy life shall fill."

It is these sentiments that thoughtful Christians everywhere should try to weave into their lives: be still and know God.

This means constructive thinking; not purely about one's self, although this must enter in, too, to help us in the building of our life, but it is wonderful to be still and try to get the feel of the whole universe, from the vastness of the stars, and the mightiest surges of ocean billows to the tiniest dewdrop on a rose; to try to get the feel of beauty, in cherishing memories of sunsets and rivers and hills and starlit nights; to try to get the feel of other people—deep philosophers of India, little Japanese girls with parboiled fingers, weary workmen who toil day after day, and those people whose lives touch ours along the way. It is wonderful, too, to try to get the feel of history, and to picture the mighty pageant of the ages, and march ever upward toward the City of God. And of poetry, which reveals the soul of man, and of the Bible, that wonderful fuel to keep alive the light of our spirit. There are so many, many other things to feel and it all transforms life, makes us see our relationship to the whole, gives us hope and faith and courage and peace and comfort—the sum total of all which is God.

This practice of the Presence of God within us must be cultivated and tended carefully as a delicate plant. At first it may be with discouraging results, but when the habit is definitely established in one's life, its fruits, its joys and its comforts know no bounds. It is more wonderful than mere reading can ever be, as important as reading is in moulding and shaping our thought life. It creates rather than absorbs, and creation always means new life. It uses our reading, our knowledge and our experiences and of them creates something entirely new which in turn is a dynamic to help us govern our lives. We "wait in weakness and we walk in power."

Without this habit in our lives, no matter what the extent of our reading, and wisdom, in life's storm and stress the world stretches before us barren and hopeless and desolate. With it in our lives we can trust though we do not always understand, we can face life fearlessly, and say with Whittier:

"I know not what the future hath of marvel or surprise,
Assured alone that life and death His mercy underlies."

Holyoke, Mass.

KNIGHTHOOD IN FLOWER IN EAST AFRICA

Commendable Customs of Vagosi Are Well Described by Fred and Alta Hoyt

Fred and Alta Hoyt, who live at the Kaimosi Station in East Africa, received recently an article written by Jeremia Segero, an African Friend. They translated it and forwarded it to the Foreign Board Office. We share it with THE AMERICAN FRIEND readers.

"There are some customs of our black people dating back to long ago, which all our people like; the husbands, the wives, the old men, and the old women. The name of the practices, or conduct is 'Vagosi,' meaning good manners, gentlemanliness, or good conduct in all the paths of life.

"The person who exemplifies the 'Vagosi' is called a 'Mugosi,' the plural of which is 'Vagosi.' The 'Mugosi' is not praised for his good deeds, but his name indicates the fact that the people recognize his goodness.

"In brief I am showing you that the things that a Mugosi does are these: A Mugosi—

1. Reveres his parents.
2. Is a servant (or helper to others).
3. Loves others; yes, all people.
4. Speaks the truth.
5. Helps others freely, without pay.
6. Makes himself inferior to his Chief and elders and those who are over him.
7. Likes animals and is kind to them.
8. Takes good care of all things left in his keeping, whether his own property or that of others.
9. Keeps himself clean and neat.
10. If a thing is broken, ruined, sighs and groans.
11. Shares his food with others, is not greedy.
12. Does work for the old and infirm without pay, is generous, merciful and brave.
13. Wears a head-dress or crown of a Colubus monkey skin (a black and white monkey, with long white silky hair down its back).

"I want to explain further about No. 13: A Mugosi wears a head-dress of Colubus monkey skin. (a) If a person goes into the forest, he can see the Colubus monkey, a leader, jumping through the trees, and all the other monkeys following in the same path, one by one until the last one is out of sight. Thus do the Vagosi like to go together like the Colubus monkeys.

(b) If you look at the Colubus monkey you will see its long white hair (no tangles) with its glistening smoothness, waving up and down as it jumps. Thus it is that a Mugosi conducts himself in a clean, straightforward manner, to help others see the way. He is a light (enlightener) or person well mannered to show others the right path. Also, he does his work modestly as a bride.

(c) The Colubus monkey awakens people with its bark in the early morning hours when it is about to dawn. Thus the Mugosi, by his good conduct toward others, awakens them to a knowledge of a better way of life.

After finishing in Friends School, Jeremia Segero was chosen to go to the Government School at Kabete, where he had two years of training, after which he returned to help his people. He is doing a good piece of work, and has organized some of the school boys into a band who call themselves "Mugosi", and the movement "Vagosi". They dress in a uniform of cheap black suits and a head-dress of Colubus monkey skin; they also wear a strip of skin on their legs with some of the white hair of the skin showing.

"Upon further inquiry," writes Alta H. Hoyt, "we find that this movement was here among these tribes long before the white man came, and is very similar to the ideals of the Boy Scout movement. Natives tell us that there were many who belonged to this movement formerly; but that since civilization is coming in, it is being forgotten. When we asked why people are forgetting it, they say that now their people are hired to do everything and seem to think it is not necessary even to help their neighbors in building a house or anything without pay. Another reason given is that they seem to feel that when they go to school and become Christians they are to leave off everything of the old life, even their innocent games and good practices. We have been telling them that such is not the case, but that we want to help them to preserve all the good things in their tribe for their children, such as games, songs, folklore; and we shall put them in their books for their children. This pleases them."

FOR PASTORS

The Board of Home Missions is extending the half price offer to pastors on all books purchased this month, by or before March thirty-first.

As before, this offer applies to any books listed in the catalog of Friends Book and Supply House, or added to their stock since the catalog was published, including *new* translations of the Bible.

This offer is intended to enrich the pastor's personal library by enabling him to purchase for his own use such books as will aid in his work.

It is important to state, when ordering, that you wish to take advantage of the Home Mission half price offer.

JUST SUPPOSE YOU WERE A PASTOR

And Then Suppose Some Other Things Which Are Hereinafter Suggested

If you were pastor of some Friends Meeting on the fringes of things, where the public library abounded only in popular novels, or classics for the local high school English course; and if besides that your salary was one of the two hundred among Friends' pastors which average the inspiring sum of $100 per month, out of which had to come shoes and potatoes before you bought books, how many books would you buy?

This is not a problem in algebra, though the unknown quantity of books, or more probably the absence of them, might well be represented by an x, if we interpret that x as a cross. Neither is it an imaginary problem, but a very real one.

If you were a pastor with such an average salary, but with a keen love of your job and longing to read everything which might help make you even keener, what would you do when your annual budget for books was exhausted before the year was three months old? If you lived in New England or New York, probably you would turn for first aid to the Mosher Fund, but unless you were the one pastor out of ten who lives in New York or New England, the Mosher Fund would be as far off and unknown as your next year's income.

Perhaps, under such circumstances, you would do what an increasing number of our pastors are doing, who are making use of the Lending Library for Pastors and Christian Workers which is made available by the Five Years Meeting Board of Home Missions.

During the past three months there have been twenty-seven calls for books from this library, frequently two or more books being borrowed at once. Books are loaned for one month, free of charge except for postage. One pastor has circulated two of the books among members of his local meeting.

Effort is made to add to the Library frequently representative new books by outstanding Christian writers as well as older works dealing with spiritual experience and the application of Christianity to Life. Some of the most recent additions have been:

"The New Quest," by Rufus M. Jones.

"Outlooks on God," by Blakeman.

"Christ of the Round Table," by E. Stanley Jones.

"Empty Churches" (rural), by Galpin.

"Souls of Black Folk," by DuBois.

"The Revolt of Youth," by High.

"The Power of an Endless Life," by Saunderson.

"The Lost Radiance of the Christian Religion," by Jacks.

The Board of Home Missions has invested $82.87 in this lending Library since last April, believing this to be an important service which should be rendered to our pastors through United Budget funds.

As announced last summer, also, a half price offer on books was made to pastors by the Home Mission Board in May, 1928. This offer applied to books listed in the catalogue of our Book and Supply House, or added to their stock after publication of the catalogue, and was intended to stretch the pastors' book budgets so as to enable them to buy more books for their own libraries.

Fifty-eight pastors, located in ten Yearly Meetings, have taken advantage of this half price offer by purchasing 191 books, among which "Christ at the Round Table," "Finding the Trail of Life," "The Desire of All Nations," and modern translations of the New Testament have been some of the "best sellers." The sum of $137.53 has been paid by the Home Mission Board to date as its share in putting these 191 books into our pastors' libraries.

Another type of service, rendered especially to pastors of rural churches last summer through United Budget funds, took the form of scholarships in the summer schools for rural pastors directed by the Home Missions Council. Five pastors were thus enabled to attend these summer schools, at a cost of $125.58 to the Home Mission Board. Reports from those who attended assured the Board that the help received was practical and deeply appreciated. More pastors could have gone if more scholarships had been available.

In addition to the above types of specialized service to pastors, ten pastors and one Yearly Meeting Superintendent are receiving substantial salary appropriations for the current year from Home Mission United Budget funds, and in Nebraska Yearly Meeting a much needed conference of all the pastors is being made possible this spring by our cooperative aid, extended through the Home Mission Board.

If you were a pastor, therefore, would you think it important that the United Budget be raised in full? Not all the books have been bought yet which our pastors want and need, and the first rural pastors' summer school for 1929 will be held in April, but our scholarship fund is exhausted. Some pastors' salaries, also, have been uncomfortably delayed while waiting for united budget payments which are considerably overdue.

United Budget investments in our pastoral leadership promise rich returns, but only increased giving will make possible payments in full to those self-sacrificing workers who are giving themselves most generously.

The great joy of God is in giving, and the "joy of the Lord" is our strength. Part of our share of both joy and strength are tied up in this prosaic thing called United Budget. What if we should loose them and let them go at Easter time? What joy! What strength!

R. M. S.

A LITTLE YOUNG FRIEND WORTH MEETING

LEILA SHAHEEN

Jesus was always interested in children. He gathered them to Himself and loved them. He said the Kingdom of Heaven belongs to them.

This little maid of Palestine lives at Ram Allah where she is learning to know the Christ who blessed the little children of Palestine so long ago. She is clean of body and mind. She has church privileges. She lives in a Christian home.

Edna C. Haviland writes of her: "Heritage! What a meaning there is in that word! Little Leila Shaheen is one of the fortunate children who has a good heritage.

"Her mother's father was one of the best educated Greek Orthodox priests in Palestine. It is scarcely too much to say that all Palestine mourned at his death. Leila's mother is like her father. She was a good student, was good in athletics, was always ready for a good time, and is a very earnest Christian. Not all of us could say as she, 'After reading my Bible and praying, I always go straight to sleep.' This meant much to one trying to break old customs and yet to be respectful to her people.

"After graduating from the Girls School in Ram Allah, she came back as a teacher. The same year Nicola Shaheen came from the Lebanon. He had his Master's Degree from Beirut University, and was a successful teacher in the Boys School. He joined Friends and was Clerk of the Monthly Meeting. Many rejoiced when these two were married.

"Now little Leila takes up the story and she has much in the way of good heritage to start with and the environment of a Christian home."

Leila and hundreds more like her live in a Christian environment and receive Christian training because Friends were led to share Jesus Christ with the people of Palestine.

There are many more little boys and girls in Palestine, Africa, Cuba, Jamaica, and Mexico who will share in the love and life of Jesus Christ if Friends will raise the United Budget. The United Budget is not a cold, formal set of figures. It pulsates with opportunity, child life, need, the Gospel, schools, churches, and Jesus Christ. Let us then share Him with little children through giving. March 31 will be eagerly watched by many at home and abroad. May we make it a day of real life and victory.

CHESTER MEETING ITEMS

On February 17, the community of Chester, Iowa, was invited to join in a covered dish luncheon at the church following the morning service, in honor of several families who are moving away. The response was fine and after the noon hour spent socially a return to the main room was followed by some talks of appreciation and earnest solicitation for future interest in the church life of the fields to which they move. Prayer and the singing of "God Be With You Till We Meet Again," prefaced the final general handshaking.

The drifted condition of the roads has hindered much the activities of Chester Congregation. January Monthly Meeting had not been held and announcement had gone out that the January would be combined with the February Monthly Meeting and held at the close of the Farewell, consequently there was the finest attendance of the membership for a long time. Everyone entered heartily into the discussion of practical plans for the work. A welcome reception to incoming settlers was decided upon, and a committee was appointed to arrange for and carry out a Decision Day, the Sunday before Easter, when the doors of the church will again be opened to receive members.

The appointment of "Representatives to next Quarterly Meeting" and the call for their report is getting to be a minor rather than a major item in the business meetings.

For a Christian America

Daisy K. Ransome, our Sky Pilot's wife, the little woman by the fence post. The young people are part of her crew.

Kickapoo woman who has had eleven children but never a doctor!

Our Mission Home and new Mission Church at Wyandotte, Oklahoma, where 275 Indian children attend Sunday School.

J. Edward Ransome with Jim and Dan

Kickapoo Indian Farmers who attend Farmers' Institute at our Mission

Cuban Friends Ministers

A Tested and Trusted Group

Left to right: Arsenio Catalá, pastor Gibara meeting; Alberto López, pastor and teacher at Banes; Rubén Cruz, student-pastor, preaches at Auras; José Reyes López, student-pastor in charge of Vista Alegre; Francisco Gonzáles, pastor of Holguin meeting and professor in mathematics; Juan Guzmán, pastor at Velasco and Bocas with three or four additional points for occasional services.

DOWN in the eastern end of the island of Cuba there is a small group of men and women about whom Friends at large should know more. A knowledge of these Friends and their consecrated efforts to evangelize the territory occupied by the Cuba Yearly Meeting cannot fail to create an interest in and an appreciation of them. The accompanying cut of the six pastors now engaged in this field will serve as an introduction to the pastoral staff. Two of these—Jose Reyes Lopez and Ruben Cruz—are student-pastors studying at Holguin and preaching in surrounding towns. The others are giving full time to their respective fields. Arsenio Catala, Alberto Lopez and Juan Guzman are taking a definite course of study in their homes and come into Holguin once a month for class and general conference work. Francisco Gonzalez, a graduate of the Holguin High School—Friends central school in Cuba—is professor of mathematics and pastor of the Holguin meeting. He is also Clerk of the newly formed Yearly Meeting. Arsenio Catala is the Recording Clerk and pastor of the Gibara Monthly Meeting.

As I have watched these men in their work and study and have observed their tact and ability to lead their people, I am satisfied with some of the steps which have been taken in recent years to place greater responsibilities upon the members of our churches in Cuba. Far better than we missionaries are able to do, these men take their people forward into definite action. The work of the missionary is admired, as a rule, by all; but there is a tendency to stand off and look on with approval. Since decision and action are what we want, we are not satisfied with approval only.

EVANGELISTIC EFFORT

Take the matter of the evangelistic efforts of Juan Guzman during the past year. He has visited all of the monthly meetings and some of the smaller places. In a few of these places he has conducted a series of evangelistic meetings with marked success. There is no doubt but that this young man has been blessed with the gift of the evangelist. His manner is earnest, simple, clear, and forceful. The results have been far beyond what we dared to expect. The conversions are proving to be genuine; and, in many cases, those who have been thus brought into the church have become strong workers in its various departments. Some of the cases are worthy of special mention.

One young married man who had for a long time given himself over to gambling and its attendant evils, had lost his self-respect and the respect of others. His wife and children were suffering bitterly the consequences of his loose living, for his entire earnings were spent at the gambling rooms, which are numerous and wide open. This human derelict was finally reached and converted and today is a useful member of Gibara meeting.

In another place a reckless, indifferent son was converted. The father is not a Christian, but knows good from bad and is quick to see that some great change has taken place in the son. This father is openly joyful and happy and is free to say so. Furthermore, he says that he sincerely hopes that his other sons will become as this converted one.

Another, a principal of one of the public schools, became interested, and gave a public testimony of tremendous value to the evangelical work. He spoke highly of the religious instruction and of the method which is used in giving it to the people of his town. He spoke of the influence of the evangelical church in any community. He went as far as to say that unless some effort is made to give the people the necessary religious education, secular education will be in vain in its efforts to reach the true ends in life. This is very much in keeping with that which a government inspector told Arsenio Catala in Gibara. This official was inspecting the school and course of study. He praised especially the work which is being done in Biblical instruction, and said: "Give our people more Bible knowledge. We need it more than anything else." A similar remark of praise was made to Mrs. Martinez of Puerto Padre by a man in the same capacity.

After a series of meetings in Gibara, a number of young people were giving their testimonies, and a merchant of the city, who happened to be present, arose, of his own accord, and told the people that he could verify the truthfulness and sincerity of a great many of the testimonies, for he had seen these people in their vice and had watched with interest their changed lives.

In Chaparra, a father had been observing the changed life of one of his sons. Being absolutely ignorant of the source of this regenerating power which was found in the son, the father sought and found to his own satisfaction the place of the evangelical services. Since then he has been a faithful attender.

OTHER GIFTS

Nor is the evangelistic gift the only one in operation, for there is a diversity of gifts. One of our ministers is leading his people into a larger vision of extension work. In an outlying district near Gibara, plans are now on foot to build a chapel; and the people of that district are the first to subscribe. It might be of interest to add that the mayor of the municipality is encouraging the project by giving the plot. He went with Arsenio to select the place. One of the men of this group is strong in religious-social activities, and is using this talent to organize wholesome physical activities for the young people of his town. In this

(Continued on page 176)

A Wee Scotch Laddie in Palestine

Including His Honorable Parents

RICHARD HAMPTON JONES is a "wee laddie," but he is a real missionary. He is the son of A. Willard and Christina H. Jones who went to Ram Allah in 1922. He arrived in Palestine on March 1, 1925, and soon won the love of the village folk. At home he learned English and away from home he learned Arabic. Six months ago he went to Scotland with his mother to her old home and soon became a braw Scotchman. He calls his daddy "a nice mon" and says, "You should no do thot." It won't be long, however, until he will be talking Arabic once more with his little neighbor friends.

Willard Jones was born on a small farm near Gibson, Iowa. Later the Jones family moved into the Richland neighborhood and Willard attended school there. After high school, he entered Penn College. The war interfered with his work so that he did not graduate until 1920. After teaching a year he entered Chicago Theological Seminary and completed his work in Religious Education for an M. A. Degree.

Christina Jones was born in Greenock, Scotland, and came to Iowa in 1910 to live with an uncle at Albia. In 1921 she graduated from Penn College. A year later she and Willard were married. In the fall of 1922 these Friends sailed for Palestine to assist in the work at the Boys School in Ram Allah.

BEGINNING OF THE BOYS SCHOOL

In 1901 Elihu and Almy C. Grant, supported by the Christian Endeavor Union of New England Friends, began the school for boys at Ram Allah. Of those first experiences, Elihu Grant wrote: "When we first arrived in Jerusalem, we had to put up in the city for the night because there were no animals to take us to Ram Allah. Carriages had not begun to go out there then. When the day came for the formal applications to enter

RICHARD HAMPTON JONES

school, a long line of boys and parents had to be disappointed, for we could take only fifteen boys. The hardest part of our job was refusing candidates. Those who were admitted were an earnest lot and it was great fun working with them. They were of two general grades to start with, a younger and an older class. Farajallah Farajallah, a man of fine ideals and culture, was our first Arabic teacher. Ibrahim Hanna was a good aid to him, and also our oldest pupil, Khalil Abdullah Totah, who acted as pupil teacher."

The school was held in rented quarters until 1914 when the war so seriously interfered with the work of Friends that all missionaries returned to America for a time. In 1919 the present substantial stone building was formally opened, and boys from many parts of Palestine enrolled. Willard Jones finally succeeded to the principalship of the school and served most acceptably until 1927, when he resigned to make way for a Palestinian principal.

It has long been the policy of Friends missions to place national leaders in positions of responsibility as rapidly as possible. Khalil Totah, a member of the first class in the Boys' School, studied in America for a time and then returned to Jerusalem to serve as head of the Men's Elementary Training College. Upon the completion of his term of service there, he returned to America and completed his work for a doctorate in the Education Department of Columbia University. Then he returned to teach in the Boys' School at Ram Allah. So well qualified was he for school work that Willard Jones generously resigned that the ideal of the mission might be realized in the appointment of the first Palestinian (Khalil Totah) Friend to the principalship of the school.

CENTERS OF CHRISTIAN LIFE

With the passing of the years, the Boys' and Girls' Schools at Ram Allah have grown in prestige, usefulness, and Christian service. Pupils from all of the leading centers of Palestine and from Transjordania seek the advantages of the fine Christian education offered there. Last year it was necessary to rent additional rooms away from the Boys' School building to accommodate some of the

CHRISTINE H. JONES

A. WILLARD JONES

boys and even then a number were turned away. Mohammedans as well as Christians enroll and do splendid work. They enter heartily into the religious exercises and enjoy the wholesome religious life of the schools.

Since resigning from the principalship of the Boys' School, Willard Jones has directed the spiritual and social activities of the monthly meeting and has done some teaching.

It is just such Christian work and workers that Friends at home are privileged to cooperate with. The supreme task to which Friends are called is that of sharing Jesus Christ with others. Palestine once shared her Christ with peoples in many lands. Now, through Willard, Christina, and Richard Hampton Jones, and others Friends may share the living Christ with Palestine. Through prayer, and by giving generously and regularly to the United Budget, all who cannot go in person to Palestine and other fields can make the resurrected Savior known to multitudes.

PENN COLLEGE NEWS

As already noted in THE AMERICAN FRIEND, H. Clark Bedford, Pastor of the First Friends Meeting of Richmond, has been elected Vice President of Penn College and Professor of Theology and Ethics in the Department of Religious Education. He and his family will move to Oskaloosa during the summer and assume his new duties September 1. He will be responsible in a large way for the work of intra-mural administration, thus releasing President McCracken to a large extent for field service and financial campaigns. College administration is in no sense a new venture for Mr. Bedford, as he was President of Wesleyan College, S. C., for four years, and also was one time president of Marion College, Indiana.

Dr. William E. Berry, Professor of Greek and Latin in Penn College, was invited to Iowa City last week to read a paper before the Iowa Conference of Latin Teachers on "Latin Word Order." It was an excellent paper and was very favorably received.

Irene D. Stranahan was quite ill recently, but is now much improved, and again back at her work. So faithful has she been in attendance at the weekly Prayer Meeting, that one of the members, noting her absence, immediately remarked that she must be very ill.

Edith Wilson, a senior in Penn College, and President of the Y. W. C. A., has been awarded the Bryn Mawr Scholarship for the coming year. On the basis of 100 credit hours she made 285 grade points, the maximum possible score being 300. Miss Wilson is the daughter of Walter H. Wilson, Superintendent of Nebraska Yearly Meeting.

Harold Greenlee, another senior, was the ranking scholar among the men. He is a very accomplished musician, and has been assisting Professor Griffith in the Department of Music. It is not yet decided whether he will apply for admission to Haverford, or accept a scholarship at the University of Iowa.

Penn College was delighted by the recent visit of Sherwood Eddy and his most talented wife. The lectures and conferences were most helpful and inspiring.

A large number of Penn College students and faculty members drove across to Grinnell College to hear Rufus M. Jones, who had been invited by that institution to give the annual Gates Lecture Series. They found the lectures to be a rare treat, while the Grinnell professors pronounced the series as the best ever given.

OH, QUAKERDOM!

Susie and Philip Frazier's latest monthly report brings a message for every one of us. It is a heart searching accompaniment for our giving during March. They write as follows: One woman whom we have tried to get to the Shawnee Indian Sanitorium for the past six months, died this month (January). Her husband did not want her to go. When she was very low, he left her and went to Mexico with $400, giving her $23, and two children to take care of. The man went to Mexico because he knew that his wife was going to die, so in order to avoid the Indian custom of mourning for a year before marrying again, he left her and married again. We haven't been able to get the Indian Office here to do anything about the moral conditions of these Indians. These Indians need Christ. We need your prayers.

Another woman was put away by her husband because she was sick. A young Indian woman asked me to help her get a divorce after her husband had left her, gone to Mexico and married another woman. Many are brought to us concerning their legal entanglements in connection with the land. They appeal to us because, as they say, we are their friends whom they can trust. We see the actual conditions and needs. Our hearts bleed, yes, break when we see these Indians slowly and surely swallowed up by legal theft of these white neighbors who, under the name of brotherhood, get fat preying upon these old, blinded, ignorant and uneducated Indians. Then when their land is secured, these friends cast them out into the turmoil of human greed, hatred, jealousy and unrighteousness. Oh, Quakerdom, can't we realize our challenge? Can't you hear the groanings of these poor Indians who are looking for a friend? God help us to do our duty.

One of our Indian women with her three children were driven away from home on New Year's eve—a very cold, blizzardly night. The children were in bed with the flu when the father came home drunk and drove them out. They wandered across a field to another Indian home. Later they came to our place and we took care of the mother and children for three days. The mother felt safe with us and the children had time to get over the flu. The father came for his family on the third day, very sad and penitent, promising all of us that he would never do that again. He came out and confessed his sins. Then we had a real prayer meeting in our front room and feel that the whole family has been converted, for they have been living together happily, supporting us in our Sunday services and institutes. The husband has told us that he burned up his gambling cards and has not taken a drink since.

CUBAN FRIENDS MINISTERS

(Continued from page 174)

way, too, they are linked up with the work of the church.

There are wonderful possibilities for God's Kingdom in the lives of these men and other workers of the Cuba Yearly Meeting. The future of the work begun years ago by Friends rests largely with these workers. We should encourage them and help them. This is our great mission now. They themselves feel that the burdens are too great to be borne alone. They naturally look to other Yearly Meetings that are stronger and more experienced for help, and expect to be upheld lest they fall. They are making the supreme sacrifice to carry on the work with the amount of support which they receive from all sources. They see their children underfed and not sufficiently clothed. They see buildings unrepaired and not sufficiently equipped; and, perhaps, occasionally they wonder if the other Yearly Meetings really care. In their extreme struggle with poverty and hardship, they have even been tempted to ask if the object in letting them set up a Yearly Meeting was sincere in every respect or was it merely a means of discharging responsibility. The attitude of Friends everywhere will help us to answer this question. May the answer bring spiritual life and growth to this babe in the Kingdom.

HENRY D. COX.

Holguin, Cuba.

Man has no alternative, except between being influenced by thought that has been thought out and being influenced by thought that has not been thought out.

—G. K. CHESTERTON.

All on a Sunny Morning

And Then the Door Opened!

THIS morning was sunny and spring-like, and the walk to work was made gay by the melody of many birds singing. Arriving at the office, I sorted out the work waiting to be done and sat down in the cheerful, sun-flooded office—(our *new* office, upstairs!)—and began. First the President of ——— College who needed a certain teacher for next year must be told of the splendid possibility that had come to our attention late the evening before. And just then the door opened, and in came a request for an article for a special number of THE AMERICAN FRIEND!

What can I say that readers want to know about, that I *want* to say, and that will persuade Friends of the urgency of the need for the rest of the United Budget funds being sent before the end of this month? For very frankly that need is necessarily uppermost in our minds right now. And obviously so when one consults the financial statement in this issue. It is only because of that need that one can take time from an over-crowded day to speak.

Over-crowded with what? The demands that fill the days with tasks are different for each person directly concerned with the promotion of the united work of the Five Years Meeting. From week to week you have read of the work, and elsewhere in this issue you will read more. And the Young Friends office? A hasty run through the sheaf of letters under "Requiring attention" indicates some of the projects under way.

The fifty teachers whose names are filed ought to fit into at least a part of the twenty-five jobs so far listed, but it takes time and a considerable amount of writing around to see, and they will not all fit. Surely there is a good place in some Friendly community for these well qualified high school principals, or for that librarian. I wonder who wants an unusually well prepared Botany teacher, and what teacher wants a Manual Training position? Strange that some French teachers have not filed this year, when we have calls for several. I wonder if anyone noticed that recent skit in the A. F. about our placement work? It would help to hear of openings.

Some more letters and cards requesting *Friendly News* for another year. It was thoughtful of that chap to enclose a cheque to help pay for it, though no subscription charge is made. Which reminds us—the news sheet is due again this month. We must gather the material together and get it to the printers. And get the envelopes addressed and stamped; a slow process when one is alone.

And here is a letter—yes, there are three letters today—about the Conference plans for this summer. If the writers knew what a help these letters are, with the little glimpses they give into the thinking of Friends here and there! One sits and ponders at times, wondering what really is going on out in Quakerdom. Before responding to these good letters, however, we must write to the members of the Conference Committee about further plans. We cannot neglect any move which will help make that gathering as significant and helpful as possible. These suggestions coming in will aid greatly when the Committee gets together in a few days.

This girl in F. wants suggestions on the subject of Missions for the next Quarterly Meeting Young Friends gathering. I'd better consult with the Mission secretaries before answering that. Three Yearly Meeting Young Friends Superintendents want supplies of the C. E. Social Programs for distribution; one wants some of the "Study Outlines" published by our Board; and another needs a supply of the Yearly Meeting survey blanks. This good letter about W. Quarterly Meeting must be reserved for *Friendly News*. What is this bulky letter? A copy of available material for Mother and Daughter Week in May. We must tell folks about it, for it looks usable. Oh, dear! Is this thin little letter at the bottom a bill? Nothing of the sort! It says, "As I will only be 64 next week, I am sure I am young enough to enjoy the privilege of reading anything you may send me, and would welcome your literature!" The foreign looking one must be set aside until with the aid of a dictionary we have time to translate it! It reminds us of the importance of strengthening the bonds of fellowship between those of us all over this country with Friends of other lands, bonds so happily begun last summer, in Brussels.

Reminders are jotted on the desk pad: Young man in Germany who wants position in Jamaica; Chinese student in England who wants information regarding summer conferences this summer in Social Work; plans for the International Young Friends Paper; work on new committee assignment for the Interdenominational Young People's Commission; American debt for the World Youth Peace Congress, for which Friends as one of the cooperating groups carry responsibility, etc., etc.

The past year has seen a broadening out of the work, and each day brings new calls for service—frequently a new type of service. To put out *Friendly News* six times a year requires funds—about $75 an issue. It takes both time and money to carry on the much correspondence in the placement work; to plan and help finance the sending of a deputation of Young Friends to Europe to promote understanding and goodwill; to successfully promote a General Annual Conference; to publish and distribute Study Outlines and C. E. Helps; to uphold a share of responsibility for interdenominational work; to send out thousands of letters and messages in efforts to help Yearly Meeting workers; to maintain an office. Note on the Budget report how much money we have had to work with this year!

We wonder how much responsibility young Friends are feeling for the raising of funds for the United Budget. Certainly they enjoy and profit by the fruits of the united work. We have on our far from completed files the names of several thousand young people. What about you young business people, and farmers? And you teachers? And you high school and college students? What have you contributed this year? A few dollars each twelve months from each of you for the united work of Friends would help enormously. We challenge you as individuals and as groups to see what you can do to that deficit that is staring at us. Every sort of economy has been practiced in the various departments this year. A young Friend in Chicago said the other day when we were discussing finances and the very probable sharp curtailing of some of our present activities if the budget were not all raised, "I think it is time Young Friends got *concerned* about this! I'm beginning right now to develop a concern!" I hope she keeps on. I hope a lot of others develop them. I hope the total budget is raised so the work can go forward and not have to stop and mark time. And it is not a futile hope, for it lies within the realm of possibility!—ELIZABETH MARSH.

Training for the Christian Ministry

Hartford Theological Seminary (interdenominational) is one of the three great schools on one campus with over forty professors and teachers. Its world atmosphere broadens. Religious education and missions part of theological training. Courses lead to B.D., S.T.M. and Ph.D. Ask for booklet. Rockwell Harmon Potter, D.D., Dean, Hartford, Connecticut.

HARTFORD
SEMINARY FOUNDATION
W. Douglas Mackenzie, D.D.,
President

Are We Going to Measure Up?

THIS page is being prepared on Inauguration Day. Last night a group of Friends sat with a noted editor to discuss world problems and the future of Quakerism. Near the close of the hours spent together, the distinguished editor spoke somewhat as follows: "The time must come when the whole world shall be remade after the ideals as held by Quakers. You have standards of truth and living that the whole world needs."

The group was hushed into humble silence. What this seer said is being said and thought by multitudes of people. Many eyes are fixed upon us. Are we going to measure up? Are we going to share courageously, humbly, and simply our life and message with the world?

There rests upon us a heavy responsibility for the successful completion of a specific task on March 31. We have set before ourselves a goal. In terms of material things the goal is $148,310. We are now within $58,022 of that goal.

We can succeed in our effort to measure up if we will. Some will have to give hundreds of dollars; others, in smaller amounts. Let every one be generous and prompt.

Consolidated Report of United Benevolences from April 1, 1928 to February 28, 1929

YEARLY MEETINGS	LAST YEAR	THIS YEAR
Baltimore	$ 4,536.01	$ 4,635.96
California	1,673.00	1,591.50
Canada	783.00	598.60
Indiana	21,473.62	22,411.88
Iowa	15,095.46	10,575.00
Kansas	2,145.50	5,602.15
Nebraska	1,342.35	1,340.63
New England	11,643.08	9,269.02
New York	2,931.83	3,330.82
North Carolina	8,347.81	8,713.48
Western	11,163.03	10,642.08
Wilmington	4,420.30	4,381.81
Oregon	4,853.89	3,077.51
Other Sources	4,412.13	4,118.03
Total	$94,821.01	$90,288.47

BOARDS	THIS YEAR
Am. Friends Bd. Foreign Missions	$61,606.55
Board of Home Missions	14,598.09
Peace Association	2,731.88
Board Young Friends	2,520.35
Board Prohibition	274.26
Board Education	169.18
Board Religious Education	976.04
Aged Ministers and Missionaries Fund	2,659.82
Emergency Fund	4,752.30
Total	$90,288.47

	1927-28	1928-29
Annual Budget	$148,433.00	$148,310.00
11 Months Receipts	94,821.01	90,288.47
Shortage	$ 53,611.99	$ 58,021.53

A Going Concern in California

Mid-Winter Pastors' Conference and School of Methods

FOR the fourth consecutive year the school of Methods under the leadership and direction of Ernest L. Gregory, Chairman of the Board of Religious Education, has attracted a larger and enthusiastic group of pastor and church workers than the previous year. For many years the pastors have met for a mid-winter conference, but since Ernest Gregory really took hold of the Board of Religious Education this original conference has blossomed out marvelously. The present efforts have resulted from a joining of forces of the Pastors' Association and the Board of Religious Education, with the active co-operation also of other boards. From the standpoint of its importance, its attendance, its length and its fellowship—and with the single exception of the lack of the transaction of business, it has almost become a second Yearly Meeting. Because of it being held in February (this year February 7-13), during school sessions, many are unable to attend who do manage to get to Yearly Meeting, but the number of those who definitely set aside this period for a trip to Whittier is steadily increasing year by year.

There is still an element among Friends who fear programs. This School of Method is programmed down to the minute, and although each year's program seems the best that could be devised this year's was even better! California Friends are willing to be programmed, and then they insist on going ahead anyway on Friendly lines waiting for, expecting and following the leadership of the Holy Spirit with the result that in almost every period there came a richness and a freedom and a consciousness of the Presence in the midst that we are egotistical enough to think can be found in its true development only among Friends. Many of the sessions rose to real spiritual heights and will long be remembered as concrete examples of sessions held under Divine power.

Two of these come at once to mind: Frank Dell's first Bible lesson, "An Introduction of the Fundamental Questions of Life," and the banquet held by the Men's Extension Movement. Frank gave as the three fundamental questions of life, "Where Do I Come From?" "Where Am I Going?" "How Do I Get There?" By means of one of his logical and illuminating blackboard outlines he traced man's thinking processes, showing that through scientific and philosophical research the natural man has discovered and is discovering great truths, but that in connection with these three questions, such research leads only to great question marks in connection with all three. On the other hand, the man who develops a life of faith, discovers easily enough that the unknowable is easily knowable, and that God has given us a completely satisfying answer to all three questions in his revealed Word, which we call the Bible. He made a plea that the spiritual man who has developed the eye of faith should not neglect the researches which he can also make in the realms of science and philosophy, and that the natural man who has learned so many of nature's secrets through his research, should also not neglect developing the eye of faith by which his scientific researches may become infinitely more valuable and illuminating. Such a masterly combination has seldom been presented to Friends, especially as the speaker unequivocally placed himself as a man of faith first who had no difficulty in accepting God's Word in its entirety.

Can the Holy Spirit take charge and direct a banquet of men? We have seen it happen and we say unreservedly, "Yes." California men are not unlike other men. There are always various classes represented and often the thought slips in that some particularly energetic folk are running things with a good deal of "creaturely activity," and that there's a certain amount of claptrap and bunkum, patting the men on the backs in "He's a jolly good fellow" style and extracting shekels in a manner as painless as possible for the particular project being pushed by the energetic powers that be. Somehow this meeting was different. The same classes of men, the same leadership, the same projects, the same enthusiasms and the same lukewarmness, but somehow God took charge. We don't know how or why, perhaps some who had been feeling the burden could tell if they would; undoubtedly some private audiences with the King had taken place, and someone had got marching orders from the skies! What a delightful meeting! Every speaker seemed inspired. The actual pictures of the actual work in Fresno actually paid for by this very Men's Extension Movement talked for themselves as Frank Dell threw them on the screen in answer to a question. No plan had been made to raise money, and nothing was said as to what it was being raised for, but the confidence of the men had been gained and they gave, easily, joyously and quickly in a few moments nearly $1,000. The closing address of the evening was not given by a Quaker, he was a minister of a Disciples' church, but there is no doubt he was a Quaker in his ability to catch the message of the moment from the skies and gave one of the tenderest and altogether most delightful and satisfying messages for such an occasion that we have ever heard.

Ten sessions were given to problems in connection with the church: Its Inner Life, by Willard O. Trueblood; Its Worship Services, by Edwin McGrew; Its Outreach Abroad, by Charles S. White; Its Missionary Education, by Clarence G. McClean; Its Budget, by Ellis F. Emry; Its Strangers, by Dr. Louis T. Jones; Its Relationships, by Willard O. Trueblood; Its Administration, by Edwin McGrew; Its Outreach at Home, by Harley M. Moore; and Its Social Life, by Caroline C. Trueblood. These periods were all of most vital and practical import and the attendance never slacked up during the entire series.

Frank W. Dell had a Bible hour every morning the first thing, and while his first address was an unusually good one, the others were fully up to his usual standard. Miss Alice Louise Brown also had a regular period every day of the five days. She is the Religious Work director for the First Methodist Church of Whittier and her topic was Religious Education, Especially Among Adolescents. She classed them as early adolescents (junior high age), middle adolescents (senior high school) and later adolescents, about 18 to 24. With reference to the latter class she stated that very few churches had many young people of this age. Her charts and outlines were worked out very carefully and her presentation of the subject was excellent.

The Pastors had a regular hour (open to the public also) daily at which they discussed: The Pastor and His Daily Vacation Bible School, by Richard Haworth; The Pastor and His Sermon, by C. Herschel Emminger; The Pastor Among His People, by Paul Younger; The Pastor and His Young People, by Blaine Bronner, and The Pastor and His Books, by Dr. Marcus Skarstedt. They also had three sessions of the Pastors' Association, one conference with the Yearly Meeting Superintendent, and one complimentary dinner with Dr. and Mrs. Walter F. Dexter at Whittier College.

There was not a single vacancy on the program, every speaker being on time and ready to go. The Missionary and Christian Endeavor Boards both arranged evening programs, the latter also a banquet and afternoon session, which added much to the enjoyment of those attending the sessions.

If next year's Pastors' Conference and School of Methods is better than this one "it will have to go some." We can strongly recommend such an institution to any Yearly Meeting. It makes for fellowship, unity and constructive progress and God is pleased to honor it in a way to satisfy the most spiritual Quaker.

JOSEPH S. FOX.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

THIS IS WORTH YOUR ATTENTION

A Conference on "War's Challenge to Christianity," especially for young Friends and other young people who will share in the growing struggle of Christianity against war, is to be held from April 2nd to 5th, at Brown's Mills, New Jersey, about 30 miles from Philadelphia. Young Friends from every part of the country are expected. Just for example, Elden H. Mills hopes to bring an autoload from Indianapolis, Murray S. Kenworthy's Ford will toil from Richmond, Indiana, and Milo S. Hinckle may send a load or two from North Carolina.

The American Friends Service Committee is planning this gathering. But it is not to be a Quaker Conference only. There will be young ministers, theological seminary students, Y. M. C. A. and Y. W. C. A. secretaries, and other young people. They and you are invited to meet with present-day leaders who have accepted the challenge, picked up the gauntlet, and are eager to help others to meet the challenge.

The chief speakers will be Sherwood Eddy, E. Stanley Jones, Bruce Curry, and Elbert Russell; and, besides these, Alexander Purdy, Robert Dexter, Henry Cadbury, Paul Jones, Nevin Sayre, Fred Libby, Wilbur K. Thomas, and others will be present, to share in the discussion-groups and the daily forum.

Those at the Conference will consider: "The Part Organized Christianity Plays in Promoting War"; "The Effect of War on the Outreach of Christianity Abroad and at Home"; "Some of the Costs of Christian Leadership on the War-Peace Problem"; and "What Should Be the Attitude of the Christian Leader Toward War?"

The Conference will be held in the "Pig'n' Whistle Inn," which has been reserved for the occasion. The charge will be four dollars per day, per person, and reservations may be made now through the Service Committee. If you are interested, write in at once. A final program will be publisher later.

TOURNAMENT FOR PEACE

When it comes to running a Peace Declamation Contest, ask the Unionville, Pennsylvania, Joint Consolidated School how to do it. This is a combined elementary and vocational high school, with several hundred pupils. One of its teachers secured a copy of the Service Committee's "Peace Crusaders," and proposed a peace contest in the school. Ninety-eight enthusiastic youngsters entered the contest for the silver medal.

The Service Committee decided that such numbers warranted the holding of an entire series of contests in the school—for silver, gold and diamond medals. The school called a mass meeting of all its children between nine and fifteen years, and the result was the astonishing total of 217 entries.

The contest was arranged in tournament style. Silver medal contests were held morning and afternoon for a week, the results being posted on the school bulletin board, and published in the county paper. By the end of the week, thirty-six silver medal winners had been chosen. Then came a special half-holiday for the holding of the gold medal contest, before an interested crowd of seven hundred.

Finally the six proud winners of gold medals contested for the diamond medal. The judges, with much difficulty, made a decision, and all the medals were then presented by Wilbur K. Thomas, on behalf of the Service Committee. Floyd C. Fretz, the Supervising Principal, says: "The Unionville School and its patrons consider this contest one of the most valuable projects in its history. It instilled in the minds of the contestants and of all who heard them the inspiring message of World Peace."

MARK ON YOUR CALENDAR

Mark the 25th of May "Reserved" on your calendar—at least if you live within two hours of Philadelphia. The greatest Negro musical festival ever held will take place on this day, under the auspices of the Interracial Peace Committee.

We will make it a point to attend concerts given by the Fisk Jubilee Singers, or the Dett Choir from Hampton Institute, or Harry Burleigh, or Roland Hayes. Imagine a performance which includes *all* of these, and, in addition, practically all the other leading Negro musicians of this country. The Tibbs Chorus from Howard University, the Hall-Johnson Choir from New York, the Hoxter Choral Union and the Wanamaker Singers and the Wise Singers from Philadelphia, will be on the program. Besides the two soloists already named, Marian Anderson, Lilian Evanti, and Florence Cole-Talbert will appear. And as instrumentalists we need only mention Carl Diton, the pianist; Melville Charlton, organist; Clarence Cameron White, violinist and head of the department of music at West Virginia Institute; and the Trouveres, well known in Philadelphia for their chamber music.

Last year the A. I. C. P. presented at Broad Street Theatre on a Sunday afternoon some of the best speakers and singers of the Negro race, together with several white speakers, all uniting in an excellent and interesting peace program. This year, the Committee, in the words of its platform: "Presents to the Nation and to the world those talents and accomplishments of Negroes that may serve the cause of peace."

The two performances are to be given in the Philadelphia Academy of Music, at 2:30 and 8:30 on Saturday, May 25th, with prices ranging from 75 cents to $3.00. The afternoon program is intended to make a special appeal to children, and it is hoped to so interest the principals of Philadelphia schools that there may be a great outpouring of children at that time. The Academy seats 3,500 persons and it should be filled solidly at both performances. Such success might well mean that the Festival would become an annual event, comparable in scope and significance to the Bach Festival held at Bethlehem, Pa.

WORK AT WARSAW CENTER

In spite of the loss of Henry Harris, who has now returned to England after over two years' splendid work in Poland, the activities of the Warsaw Center seem unabated. An English-speaking group meets every two weeks to hear a lecture in English. They have now extended this to form an English-speaking Club, to meet in the alternate weeks, and discuss international matters. At the first meeting, fourteen were present.

In response to requests, a Quaker Study Group has been arranged, to meet every two weeks, for an hour before the Sunday Meeting for Worship.

The Warsaw Center is evidently borrowing a leaf from the work of the Paris Center. The Young People's Language Group sang carols in a prison on December 23rd. They had arranged for two, but at the last moment a misunderstanding kept them from one prison. However, the prisoners who heard them seemed to appreciate greatly both the songs and the decorated Christmas tree which enlightened the proceedings.

Sets of Quaker books were sent to eight selected Public and University Libraries of Poland, just before Christmas, one of these, of course, being the Warsaw Public Library.

Representatives of several Youth Organizations of Poland met at the Quaker office in Warsaw, on the 15th of December and the 12th of January, to discuss the formation of a Bureau of Young Pacifist organizations, which, they hope, may include all such organizations of the country.

QUAKERDOM · AT · LARGE

George G. and Lyra T. Wolkins of Newton Highlands, Massachusetts, are taking a holiday trip this month in the Caribbean region and hope to touch the area of Friends work. We have put in an order for a travel story for AMERICAN FRIEND readers.

* * * *

Martha E. Newlin died February 22, at her home in Pasadena, California, after a month's serious illness. Following a funeral service at Pasedena, the daughter, Clarice Newlin Ward, and little son, Thomas, accompanied the body to High Point, North Carolina, where it was laid beside that of her husband, Dr. Sylvester Newlin, who died while serving as pastor of the High Point Friends church.

* * * *

After having been abroad for two years, first at Geneva and second at London, Pauline Terrell has arranged to sail for America on June first. She and Eva Miles, a member of the Guilford College Faculty, plan to meet in Philadelphia and travel together to their homes in Oregon for the summer vacation. Readers may look forward to an interesting article from Pauline describing Friends work at Friends House in London, where she is now engaged.

* * * *

Gurney and Elizabeth Binford, who with her mother, Kate C. Schneider, have been spending the winter with Mr. and Mrs. Frank E. Brown at Evanston, Illinois, have returned to Richmond. Gurney Binford has been studying at North Western University, and Elizabeth Binford at the National Kindergarten College. They will leave for Philadelphia March 18, and later will spend some time within the limits of Canada Yearly Meeting.

* * * *

Rufus M. Jones, reporting on his recent visit to Grinnell College, where he gave a course of lectures on "The Nature of God and Man's Approach to God," says that he found Grinnell an interesting place, "ranking well among the small first-class colleges in the country." It was the central event of the annual Iowa Convocation of Ministers and was attended by approximately seven hundred people, five hundred of them undergraduates of Grinnell, an exceptional attendance record for a student body of eight hundred.

* * * *

A fine recognition has been given to two Indiana colleges, Earlham and Wabash, as among the strongest debating institutions in the country, inasmuch as the debate held at Earlham, March 2nd, was selected by the H. W. Wilson Publishing Company of New York City for printing in the University Debaters' Handbook for 1928-29. Each year this company selects six or seven collegiate debates from among the four thousand or so that are held in the country, for reproduction in its Handbook. An official stenographer took down the debate verbatim.

* * * *

The Young Friends who took part in the Young Friends Conference at Jordans, England, in 1920, are now beginning to enter the drearier category of mere "Friends," writes Gerrard Roberts in *The Friend* (London). Business and bassinettes have brought about changes of view in the past nine years. Some of the veterans and some of the new generation have felt that there should be another Young Friends' Conference to survey the situation. Accordingly, a party of them recently visited Leighton Park and fixed up arrangements for the gathering to be held there, August 2-9. It is hoped that 275 Young Friends will be present who will find accommodation either in the school or in an adjoining camp. So far the speakers definitely fixed are Rufus M. Jones and Carl Heath.

* * * *

Announcement of the organization of a religious discussion group, probably to be called "The Haverford Forum," has been made by those sponsoring the movement at Haverford College. The first meeting was addressed by Rufus M. Jones, professor of Philosophy, who will act as adviser. Although the group will actually succeed the Y. M. C. A. in the sense that it will become the organ of religious discussion on the campus, it is not intended to follow the old policy of seeking universal enrollment, but will seek instead to unite those of the students who are genuinely interested in the work of human betterment and give them an opportunity to learn more of the ways, means and difficulties involved in religious work. Discussions will be carried on with the aid of authorities on the subjects under consideration.

* * * *

The Meeting for Sufferings of London Yearly Meeting last month considered further the subject of Jordans Meetinghouse environment and approved the proposal to raise a fund for the purchase of ground in the immediate vicinity. An appeal for funds will be made which, it is hoped, will be favorably received among Friends. Thus, would they secure the quietude of the surroundings for attenders of the meeting and visitors to the house and burial ground, against the inroads of the builder, the manufacturer, and the roadmaker. Local Friends are in agreement as to the wisdom of this latest proposal and feel with many others that it is of prime importance that Friends groups should present a common front in view of the dangers to the quietude and general peacefulness of this historic spot.

* * * *

In a letter to the *Manchester Guardian*, Edward Grubb, a widely known Friend of London Yearly Meeting, makes interesting comments on the efficacy of the Kellogg Peace Pact, especially on the significance of Article 2. He says: "When once it has been generally ratified, no civilized Power ought any longer to base its armament policy on its supposed needs in time of war. The possibility of war among the signatories ought to be ruled out. However great may be the revolution in our ideas which such a change of policy requires, this is certainly the logical outcome of the situation. No nation should have any cause to fear that its commerce is going to be attacked, and therefore there should be no need to defend it. All that seems to be needed for this most salutary and indispensable change to take effect is that the Powers that sign the Pact should trust one another to keep it, in the same way and to the same extent that they now trust each other to observe the provisions of an ordinary treaty. If this is not impossible, general security will have been attained, and it will be for the people of the great nations to insist that disarmament shall follow as a matter of course."

NEWS OF OUR MEETINGS

The members of the Liberty, Stanford and Bangor missionaries societies united in observing the Day of Prayer, February 15, at the Bangor Church near Union, Iowa. During the morning session an airplane tour was enjoyed to different mission fields. The pilots to these stations were: Mrs. Mortimer to the Indians in Oklahoma, Lucille Renaud to Jamaica, Louise Willits to Africa, and Mamie Frazier to Mexico. This was an interesting and instructive trip very fittingly leading up to the devotional service conducted by the president of the Bangor Society, Roxie Norman. A covered dish dinner was served at noon in the church dining room. About 1:30 p. m. strains of soft music were heard and all were brought together in the church parlor and listened reverently to the piano accompaniment of "Sweet Hour of Prayer" played by Maud Whinery. Mrs. Mortimer and Mrs. Ellis Norman

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sang "In the Garden," and Ethel Clark of Stanford led in a period of devotion. Jessie Kinzer and Beulah Renaud sang "The Beautiful Garden of Prayer," and Anna Smith conducted the "Retreat Service," which proved to be a very impressive and heart searching time, with its pertinent questions, prayerful silences and beautiful hymns. It was a day of real blessing to those who were privileged to be present.

* * * *

Three weeks of union revival meetings closed at Richland, Iowa, February 17. The pastor, Richard Wiles, brought timely messages both afternoon and evening, placing emphasis on the work of the Holy Spirit in conviction, conversion and sanctification. More than forty came forward for prayer and spiritual help, most of them young people. Lulu Hahn of Oskaloosa brought impressive messages in song, and the Methodist pastor assisted in young people's prayer meetings preceding the evening service. Pleasant Plain Quarterly Meeting was held here and Moses T. Mendenhall, Yearly Meeting superintendent, spoke at the different sessions. Harvey Moon, pastor at Pleasant Plain, addressed a large gathering of young people at their session on Sunday afternoon. Arthur Moon, pastor at Rubia Church, also gave helpful messages, and all enjoyed having him present.

* * * *

In the *News Sentinel* of Fort Wayne, Indiana, recently appeared a brief sketch of Friends and their work in America with reference to recent developments in Fort Wayne. For some months a small group of Friends who have discovered one another in this growing city, some of them well known in business circles, have been meeting on Sunday morning at 9:30 for a study of the Sunday school lesson with Kenneth Mitchell as teacher and assistant superintendent. They hope soon to establish a regular meeting for worship. William J. Sayers of Muncie and others have made occasional visits and given gospel messages. Visitors are cordially welcomed and any Friends coming to Fort Wayne to reside are invited to share in this social and spiritual effort. The Secretary-Treasurer of the group, Dora Bundy, is keeping record of the activities hoping that some day it may become part of a historical account of the laying of the foundation of a Friends meeting there.

* * * *

The Missionary Union of Dublin, Indiana, Friends held an open meeting, with their families as guests, on the evening of February 8, 1929. A program of music and playlets was given, under the very able direction of Mrs. Harry Reece. The Union is in a very flourishing condition, taking not only the regular work but additional study on mission work in general. The Quarterly Meeting was held at Dublin, February 23. The visiting ministers were Willis Beede and George Bird. Dinner was served at noon with business session following.

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Revival services began at Poplar Run, Indiana, March 3, in charge of the pastor, Laura Fetters, with Margaret Collins of Bear Creek meeting to help with the singing.

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At Vermilion Grove, Illinois, a junior choir has been formed recently which for a month has ranged in numbers from 12 to 19. They practice one evening a week after school, and have on two occasions sung special selections in the morning service. There has been, and will continue to be, some special part of the service planned for them, either by the pastor or by some other member of the church. The children enjoy the work very much, and their attendance at church has been remarkably improved.

* * * *

The East Lynn, Massachusetts, Meeting will close on March 17 to unite for the future with Silsbee Street Meeting. Since the collapse of funds three years ago it has become increasingly more difficult to finance the meeting and the solution seems to be a return to the mother meeting. The pastor, James Coney, after March 24, will give full time service in the Yearly Meeting as superintendent of the Evangelistic Committee.

* * * *

The young Friends of Winchester QuarterlyMeeting met last month in a very worthwhile gathering, everyone having looked forward to it. There were 107 present, each with the intention of serving God and preparing to take some place in future work. In the devotional period, led by Victoria Hubbard Lawrence, many joined in sentence prayers. Fred E. Carter gave a short address with uplifting thoughts and ideas. Young Friends from Earlham College related experiences of last summer in Peace Caravan work. The Jericho male quartet gave a closing number. Other Young Friends groups interested in offering similar programs may write for helpful information to Fred Wright, of Farmland, Indiana.

* * * *

The Friends Church of Ridgefarm, Illinois, held special meetings for a week following January 6, under the leadership of Myrl Huff, of Muncie, Indiana. On account of illness in her family, she was called home, and many were disappointed that the work closed so abruptly, yet much good was done and Friends were glad to have her help, if only for one week. Ridgefarm Friends filled their Christmas box for the Ransomes in Tennessee in a very interesting way. The superintendent announced on the preceding week that each person in the Sunday school might bring a gift. Nearly every one responded and came with a neatly wrapped package for the box. A table with Christmas decorations was placed at the front of the room, and each class, led by the teacher, starting with the Primary Class, marched by, placing their package on the table. When all had contributed the table was full and looked very pretty. The exercise was greatly enjoyed and the results were more than double those of any previous effort.

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Don't Say— "Go to the Next Neighbor"

WHEN a general appeal is made we are prone to pass it on to others. We act as if it meant somebody else. And "somebody else" does the same thing. All of which tends to keep the cupboard bare.

Our fiscal year for the united work ends March 31. On behalf of our united work we appeal for a great outpouring of contributions between now and that date. What if each one of us should say **"That means me"** — and should act accordingly. Let's try it — let's make it personal. Make a contribution at once through your local treasurer — and make it generous.

THE UNITED PROMOTION COMMITTEE.

Des Moines, Iowa, Friends are having church nights the first Wednesday of each month, that being the regular monthly meeting night. It is felt that this will create interest in the business of the church, also provide time for committee work and for a social time. Following the last dinner and business meeting, February 6, the Senior Christian Endeavorers gave a very interesting two-act missionary play entitled "If They Only Knew." It was well given and enjoyed by all. A generous freewill offering was given toward the missionary work.

* * * *

The Xenia, Ohio, Friends Church was inspired by the presence of Marie Cassell, February 13, when she gave a message concerning the advancement of that important department of the church, the Sunday school. She appeared under the auspices of the Five Years Meeting Board of Religious Education. Sickness in the family of the pastor detained him from service for two Sundays. The services on those days were acceptably taken care of by members of the congregation, Andrew Hutchinson, Otis Pramer, and Chas. Mock being the speakers. In connection with the Good Samaritan Class business meeting, held February 12, a farewell was given in honor of Carey Lemon and family, Otis Pramer and family, who are leaving the community, and also Lucia Jenner who will be a Spring bride and leave the city. The Friends Gospel Team went to Mt. Holly Sunday evening and conducted an evangelistic service. The men reported a fine meeting.

* * * *

The Annual Conference of All Friends of the Northwest will be held again this year in Seattle, August 1 to 4. While the conference especially concerns the states of Washington and Oregon and the Province of British Columbia, Friends and friendly-minded people from all parts of the United States and the world are encouraged to be present. Those desiring to attend these sessions or wanting further particulars may address the clerk of Seattle Monthly Meeting of Friends, Herbert R. York, Central Y. M. C. A., Seattle, Washington, or Isaac N. Stanley, pastor, 2315 East Spruce Street, Seattle, Washington.

SPIRITUAL EXPERIENCES IN BUSINESS LIFE

BY W. V. MARSHBURN, M. D.

Handsomely bound in imitation leather; 27 short chapters. Contains remarkable answers to prayer; marvelous spiritual experiences; different methods of faith cure; God's plan for young people starting life's career, how to get it; The Christian's greatest need, how to get it. Preface by Tilman Hobson. Price, $1.00. Address Nicholson Printing Co., Richmond, Indiana.

TUNE IN AND LISTEN!

Those interested in the broadcasting of gospel songs by Will Kinsey and his wife, evangelistic singers of Richmond, Indiana, are invited to tune in on station WLW, Cincinnati, Ohio, Friday morning, March 8, at 8:30 (Eastern Standard Time), when they will broadcast at the beginning and again at the close of the devotional period arranged for that hour.

BIRTHS

HAGAN—To Irvin A. and Pearl Edworthy Hagan, Des Moines, Iowa, February 13, 1929, a daughter, Anna Pearl.

WILSON—To John L. and Mildred Jones Wilson, Des Moines, Iowa, February 8, 1929, a daughter, Charlotte Marie.

MARRIAGES

LEASURE-BOLTE—At the home of the bride, February 17, 1929, Irene, daughter of Charles Bolte and wife of Chillicothe, Ohio, and Leon Leasure, son of Harry L. and Jessie Leasure of Sabina, Ohio. They will make their home in Columbus, Ohio.

DEATHS

BRIGGS—At her home in Jamestown, Ohio, January 1, 1929, Martha Briggs, daughter of Mark and Mary Ellen Peelle, in her eighty-first year. Born near Bloomington, Ohio, she was united in marriage to John Briggs, who preceded her in death, and also a daughter, Ruth Hunt. Two daughters, Mary Ellen, who

lived with her mother, and Bernice Brickle, survive her.

HODGIN—At the home of his daughter in Fountain City, Indiana, January 28, 1929, Milton Hodgin, son of Nathan and Mournen Hodgin, in his eighty-first year. Born near Farmland, Indiana, of sturdy Quaker ancestry, he was a birthright member of Friends. In 1871 he married Matilda Reece and they early identified themselves with the activities of the church. For a time they lived on a farm near Lynn and later near Fountain City. They retired from active work in 1918 and three years later celebrated their fiftieth wedding anniversary. Since the death of his wife, a year ago, he has lived with a daughter, Idres King. A sister, Rosa Collins; two sons, A. L. and J. E., and two daughters survive him.

JACKSON—At the home of her son Gilbert, near Bloomington, Ohio, December 20, 1928, Maria Jackson, daughter of John N. and Sarah T. Douglass, aged 81 years. Born near Palmyra, Maine, she was married to Ivan Jackson in 1865, and was one of the most faithful members in Grassy Run meeting. For many years she filled the place of Overseer and later as an Elder, her counsel was always wise and just.

JENKINS—At her home in Haviland, Kansas, February 11, 1929, Margaret Lloyd Jenkins, wife of John K. Jenkins, professor in Haviland Bible Training School, and daughter of William G. and Mercy Lloyd Kinsey, in her seventy-second year. Born in Cincinnati, Ohio, she went with her parents in 1860 to Mt. Pleasant, where her girlhood was spent. She was married in 1888 and to her four children were born, three of whom with the husband survive her. A lifelong member of Friends, she was faithful to her Savior, whom she accepted in early life, was one of the organizers of First Friends Church in Alliance, Ohio, and when they moved to Alva, Oklahoma, in 1901, her home was the meeting place for the group which became the present church at Alva. Although actively engaged in church and missionary work, she was ever mindful of her family, being a devoted wife and mother. For two years her health was failing and following an attack of influenza she suffered a stroke of paralysis. Funeral services were conducted by M. F. Swafford of Wichita.

LEVERING—At her home in Washington, D. C., February 19, 1929, Rachel Ella Levering, eldest daughter of Samuel and Phebe Levering, after a brief illness, in her seventy-sixth year. Her early life was spent in Morrow County, Ohio, where she was a birthright member of Alum Creek Monthly Meeting. Later she resided in Marysville, Tennessee, before going to Washington. She was a recorded minister and it was the passion of her life to spread the knowledge of her Savior and bring others into intimate relationship with him, which made her life a joy.

NEWSOM—At her home in Columbus, Indiana, February 20, 1929, Ruth W. Newsom, widow of David T. Newsom, and daughter of Zachariah and Harmony Woodard. Born at Coloma, Indiana, a birthright Friend, she was a graduate of Bloomingdale Academy and State Normal at Terre Haute, and was a teacher before her marriage in 1882. She was a consistent Christian, aiding and encouraging her husband during his long years of ministry. The funeral service, held at Sand Creek Friends Church, was conducted by Elden H. Mills of Indianapolis. Two daughters and two brothers survive.

TRUEBLOOD—At his home near Mt. Pleasant, Iowa, February 14, 1929, William D. Trueblood, in his eighty-eighth year. Born in Indiana, a birthright member of Friends, he always attended meeting as long as health would permit, and was a friend of the young as well as the old. His wife, Lydia Maxwell, died several years ago. A son and his family with whom he lived survive him, also a half-brother and a half-sister of Whittier, California. Funeral services were in charge of his pastor, Allen Reynolds, assisted by Bessie F. Collins of Cedar Creek. Interment in Cedar Creek Friends cemetery.

WAY—At Orlando, Florida, February 20, 1929, John Way of Lansdowne, Pennsylvania, aged 57 years. A member of the Society of Friends since his birth at Fishertown, Pennsylvania, and an elder of Lansdowne Monthly Meeting, he was the beloved friend and trusted counselor of a circle which represented wide-reaching philanthropic and business activities. Funeral services were held at Twelfth Street Meeting, Philadelphia, and interment made at Springfield meetinghouse grounds. He is survived by his wife, Annette Greene Way, and their daughter Mary.

WEANT—In a Des Moines, Iowa hospital, February 1, 1929, U. F. Weant, aged 74 years. He was a faithful, influential Friend and through a long illness of much suffering his spiritual life deepened. His house in order, he willingly met the summons. In 1881 he married Sadie G., daughter of Clayton and Phoebe Brown, who with their children were charter members of Paton Monthly Meeting. The wife, a son and two daughters survive him. Funeral services were conducted by his pastor, Clarence Herring, assisted by Cassie Commons of Carlisle, Iowa.

WIKOFF—At her home in Pleasant Plain, Iowa, February 8, 1929, Nancy Williams Wikoff, aged seventy-five years. She was a member of Pleasant Plain Friends Church. Four daughters, Etta Jones, Estella Jones, Pearle and Carrie, survive her.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

FOR SALE

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